

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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## PRESIDENT YOUNG'S TRIP NORTH.

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Farmington, Davis Co.,

Monday, Sep. 2, 1867.

President Brigham Young left Great Salt Lake City this morning at about half past nine, accompanied by Elders Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Erastus Snow, George A. Smith, and George Q. Cannon, of the Twelve Apostles; Geo. D. Watt, reporter, and other citizens of Great Salt Lake City, for the purpose of visiting the settlements in Bear Lake Valley.

The company arrived at Farmington at eleven o'clock, being met south of Sessions' settlement and south of Farmington by a mounted escort at each place. Groups of well dressed men, women, and children, were waiting to greet the company at intervals the whole distance.

At 2 o'clock we repaired to the Farmington comfortable and substantial meeting house, which was crowded with well dressed and happy Saints. Meeting called to order by Bishop Hess; singing; prayer offered by Wilford Woodruff; a song by sister Potter; chorus by the choir. Elder

Orson Hyde eloquently discoursed on the advancement of the Saints in moral power and greatness, showing that it doth not appear what we shall be, when we are created anew in Christ Jesus. He spoke about 15 minutes. Elder Orson Pratt discoursed upon the future of the United States, showing from the prophecies that if this nation will repent, it will be numbered with Israel, but if it will not repent, it will be broken to pieces, and Zion will become a strong nation upon this American continent. He concluded his remarks by urging upon the young men of these mountains to take upon themselves the responsibilities of families, and fill these valleys of the mountains with a righteous seed unto the Lord. Elder John Taylor showed that it is the duty of the Saints of God to build up and beautify Zion in the last days, that she may become the praise and glory of the whole earth; hence there is a great responsibility resting upon them to perform that great work, being guided and directed by the Lord and his servants, teaching them the laws which govern

this life and that which is to come, that their days may become like the days of a tree; concluding his remarks by exhorting the people to do all the good they can to everybody, and no evil, to be educated in every useful branch of knowledge, that they may become men among men, and gods among gods. President B. Young addressed the congregation in a very interesting and instructive manner. Singing. Benediction by President B. Young.

#### KAYSVILLE.

Arrived in Kaysville settlement at half past four. We were met by a numerous escort in uniform. When we entered the place all was bustle and hilarity. We noticed thirty young women dressed in white, with blue sashes, carrying banners with mottoes suitable to the occasion. With another company of young girls, dressed in blue waists and white skirts, we noticed a banner bearing the motto, "Purity and virtue are twin sisters." This was carried by twin sisters, who were so like each other that it would be difficult to tell them apart. Following the girls were platoons of boys—sturdy mountain boys—bearing a banner with the motto, "Sons of toil." The welcome given to the President and company was very hearty indeed. We found Bishop Layton, as usual, passing from carriage to carriage, making his guests feel his welcome. After a most sumptuous public dinner, we repaired to the Kaysville spacious and well ventilated meeting house. We found it crowded with the inhabitants of the Ward and the school children. Meeting called to order by President B. Young. Singing by the Farmington choir, which is a very excellent band of singers. Prayer offered up by Elder Geo. Q. Cannon. Wilford Woodruff discoursed upon the great mercy and kindness of God to his people in the valleys of these mountains, urging the Saints to appreciate and prize their blessings; calling upon the young men and maidens in Zion to go forth in holy marriage, and be prompt in performing this important duty, and in performing every duty to the end of our mortal existence, to secure eternal life in the presence of God. Elder George

A. Smith remarked, that the Church of Latter-day Saints embraces every principle that is good and useful, refusing to incorporate everything that is untrue; discoursed upon marriage, counselling the Saints to observe every law of health, that the longevity of the ancients may be restored to our children. Elder George Q. Cannon dwelt upon marriage, showing that there exists among the nations a disposition to forego the responsibility that arises from married life; calling upon the young men of our community to avail themselves of this great and glorious privilege. There are comparatively only a few on the earth who acknowledge God, and it behoves this few to increase and fill the land with righteous men and women. Elder Erastus Snow urged upon the Saints the necessity of observing the teachings of the servants of God, recommending them to observe the word of the Lord given to Joseph Smith—namely, let thy garments be plain, and the work of thine own hands, and let us not lust after the fashions and customs of the world. President B. Young spoke about five minutes. Benediction by Elder Geo. A. Smith.

Ogden, Sept. 3, 1867.

The President and company left Kaysville this morning at half past five, arriving in Ogden in time for breakfast.

At ten o'clock we met in the Tabernacle, with the Ogden Saints, and with Saints who assembled from the regions around about. Elder Lorenzo Snow is on the stand. Meeting called to order by Bishop C. W. West. Singing. Prayer offered by Elder Orson Pratt. Elders T. B. H. Stenhouse, A. M. Musser, and Geo. D. Watt, each spoke a short time. Elder Orson Hyde hinted at the probability of scarcity of bread another year. The clouds of grasshoppers that have and are passing over our valleys, are filling the earth with eggs for a great increase another year. President Young preached a short sermon. Benediction by Elder Geo. Q. Cannon.

2 p.m.

Meeting called to order by Elder Orson Pratt. Singing. Prayer offered by Lorenzo Snow. Bishop A. Córdón

on the stand. Elder Orson Pratt reviewed the settlement of Utah by the Latter-day Saints, showing how wonderfully God has blessed this people in their endeavors to reclaim and settle these once unbroken solitudes; continuing to show from the prophecies the great future of this people. Elder John Taylor discoursed upon the great duties and responsibilities that rest upon the Saints, arguing that we have no time to give way to frivolities, and to the follies and wickedness of the wicked, for we are basking in the sunbeams of the light of heaven, and can hardly comprehend it. We should wake up and understand our position, and learn to fear God and keep his commandments. Meeting adjourned until tomorrow morning at ten o'clock. Benediction by Elder Lorenzo Snow.

Wednesday, 4th, 10 a.m.

Meeting called to order by President Lorin Farr. Singing. Prayer offered by Bishop Kesler. Elder Wilford Woodruff remarked that the Prophets anciently saw Zion in its beauty after it was built up, but few of them, if any, have predicted the preparatory labor to be done leading to it. Are we performing our duties, and preparing ourselves for an inheritance on the earth when it is sanctified, and for a fulness of joy, when we are crowned with immortality and eternal life in the presence of God? Called upon the young men and maidens in Zion to go forward in the marriage relation, and gave some most excellent instructions to fathers and mothers. Bishop F. Kesler and President B. Young occupied the rest of the time. Benediction by Elder Geo. Q. Cannon.

2 p.m.

Meeting called to order by President B. Young. Singing. Elder Erastus Snow bore testimony to the great work which God has established in our day. Elder George A. Smith gave a short and pointed discourse upon home manufactures and domestic economy, concluding his remarks by urging upon the Saints the necessity of laying up breadstuff. President B. Young arose before the people, dressed in a suit of fine, well finished, drab-colored cloth, manu-

factured at his mill near Great Salt Lake City. This specimen of home made is decidedly far in advance of any cloth I have yet seen manufactured among us, and may be worn with pride by those who are the most fastidious in their choice of clothing. Elder Geo. Q. Cannon recapitulated, in a very interesting manner, the teachings and counsels which have been given at this Conference in Ogden, showing the blessings which will consequently arise from the observance of those counsels. Bishop A. O. Smoot bore his testimony to the instructions, doctrines, and principles which have been advanced before the Saints during the present visit of the President and his company to the people of Ogden. Elder William Folsom remarked that he has ever found God faithful to his promises made to his people, inasmuch as they have been faithful in performing their duties. President B. Young expressed a wish that some thirty carpenters would take their tools and proceed to the city, to aid for a short time in so far completing the new Tabernacle as to prepare it for use at the next October Conference. Benediction by Elder Geo. A. Smith.

The teachings which have been given at the meetings held in Farmington, Kaysville, and Ogden, were listened to by the assembled Saints with intense interest, and all vied with each other in extending tokens of welcome to the President and his company. The weather has been favorable; all nature seemed to put on its choicest smiles; indeed, where the Spirit of God dwells there is no sorrow, but all is joy and peace. At these settlements, oats and barley are considered about two-thirds of a crop, wheat a splendid crop, cane and potatoes good, corn about two-thirds of a crop. The President and a few of his friends took up their quarters at President Lorin Farr's, the rest of the company at the houses of others, Bishop C. W. West entertaining a liberal share of them. The brass bands of these settlements sent forth their sweet strains to give completeness to the general happiness. Sweet and peaceful slumbers came to us on the wings of melody issuing from the



sweet singers of Israel, whose soft swelling notes vibrated on the evening zephers, bidding us welcome.

Willard City, Sept. 5, 1867.

This morning at 9 o'clock the President and company bade adieu to their kind friends in Ogden, and proceeded on their journey, arriving at Willard City in time to wash the dust out of our eyes, and meet the Saints in their cool, comfortable bowery at 12 o'clock, the time appointed for meeting. After singing, prayer was offered up by Bishop C. Layton. Elder Orson Hyde quoted the passage from the Prophet Isaiah, "Come my people, enter thou into thy chambers, and shut thy doors about thee," &c., and reasoned that there is a storm coming upon the nations which will engulf them in ruin. After quoting, "Come out of her my people, that ye be not partakers of her plagues," he showed that the Lord and his servants are anxious to rescue and gather out all the honest in heart they possibly can, ere the storm in its extreme fury burst on the wicked nations of the earth. He exhorted the young men and women to marry, advising the young men to study the principles of governmental law, for on their shoulders will rest in the future the responsibility of ruling the world. Hon. William H. Hooper made a few remarks, and Elder M. B. Shipp spoke to the young men, recommending them to read, and be very select in their reading. President B. Young spoke very interestingly. Singing. Benediction by Elder John Taylor.

Brigham City, 5th.

After a dusty ride we reached Brigham City at half past four. At five o'clock we were in the assembly of the Saints, under the shade of a well built and comfortable bowery. Singing by a good choir. Prayer offered by Elder E. Stevenson. Elder Orson Pratt introduced the subject of marriage before the congregation, and left it for others to speak upon. Singing by children. Elder John Taylor said it was a very pretty song, sung very prettily, and by a company of very pretty young ladies. The conflict has

fairly commenced between sin and Satan, and the Priesthood and kingdom of God. Truth is uncontroversial. The Gospel is so plain that all may read and understand it. The work of God is based upon truth, and this is the weapon with which we contend. The power of Satan is constantly exercised to overthrow the cause of truth, and the conflict is constantly going on. There are influences at work to make us drink into the spirit of the world, and every device is used by the powers of evil to overthrow the kingdom of God, but they cannot do it, for the kingdom of God will triumph, and righteousness will prevail to the ends of the earth. Singing, "Hard times come again no more." President B. Young spoke a short time. Singing. Benediction by Elder Orson Hyde.

We noticed Elder Ezra T. Benson and Bishop Maughan from Cache Valley on the stand.

Wellsville, 6th.

The President and company left Brigham City at half-past eight this morning, and after a somewhat dusty drive we arrived in Wellsville at noon. After washing, we repaired to the Wellsville meeting house, which I have described in a letter to the NEWS when on my last visit to Cache Valley. Singing. Prayer offered by Elder Geo. Q. Cannon. Elder Wilford Woodruff addressed the meeting in his usual interesting style. Elder Erastus Snow said, that the greatest blessing that God could bestow upon father Abraham, was a numerous posterity. The old Puritan stock of this country is running out, it is giving place to a class from other nations. Young men of the nation refuse to marry, and those who do marry invent means to hinder the increase of our race. This will more particularly apply to the rich and extravagant, while the poor observe the law to multiply and replenish the earth. The Lord has called the Latter-day Saints to restore his law and regenerate the human race. Urged upon the young men to marry, and take upon themselves the responsibilities of families, that they may become substantial and industrious citizens. Hon. William H. Hooper and



President B. Young spoke. Benediction by Elder John Taylor.

Logan, Sept. 7th.

Arrived in Logan at about 5 p.m. of the 6th; my description of the President's reception the last time I visited Logan, will answer well for his reception yesterday. The President's visit is the theme. Labor of every kind is left until a more convenient season. Ten a.m., a spacious bowery well covered with green boughs, is filled to its utmost capacity, and hundreds coming from every direction. There are three choirs present who will sing alternately during our two days meeting at Logan. Meeting called to order by Bishop P. Maughan. Singing. Prayer offered by Elder Geo. Q. Cannon. Elder Orson Hyde said, that everywhere while on our present visit there seems to exist but one feeling—namely, respect and reverence for the Priesthood of God. Are we faithful in observing the practice of prayer in our families? Are we faithful in calling upon the Lord in private, for there is the place to try ourselves. Private worship dispels the clouds of doubt, and establishes the worshipper in the faith of the Lord Jesus. The Saints have been 37 years in the school of the Almighty, wherein our weaknesses have been exposed and chastened; and if our faults and follies have been food for our enemies, they have not got fat on them; while our goodness, like a flower that blossoms unseen, is not noticed by them. The nations have been slow to listen to the voice of truth proclaimed to them by the first Elders of this Church. The Lord began to visit them with mild chastisement. He is calling upon them by the voice of mercy, and also by the voice of judgment. How blessed it is to be kind to all. Are we worthy of a better heaven than that which is presented by a united family? Let us be united, and the light of it will shine to all nations, and the result of it will be peace and righteousness forever. In union there is strength. He exhorted the Saints to love one another even unto death, that we may inherit a crown of life.

Elder Orson Pratt said this people of all people in the whole earth have

the greatest cause to rejoice; and delivered a beautiful discourse upon the predictions of the ancient Prophets. Meeting dismissed until 2 p.m. Benediction by Elder Wilford Woodruff.

2 p.m.

Singing. Prayer offered by Elder Geo. A. Smith. Hon. W. H. Hooper spoke nearly an hour in a very interesting manner. Elder John Taylor said, who that has their mind enlightened by the Spirit of God can help but rejoice at the glorious prospects before this people. As high as these mountains are above the valleys beneath, so is the moral standard of this people above that of the world outside. Our great object in this life is to find out the mind and will of God concerning ourselves, and try to elevate the human mind to heaven. We do not expect friendship from this world; our trust is in the Great Eloheim. We wish to observe the laws of God, and then to observe every constitutional law of the land; and there is not a people in this land who revere the Constitution of the United States more sincerely than this people do. Who has any wisdom? who has any knowledge? No man possesses any only what God has given to him. The life of man has been shortened in consequence of innumerable irregularities, such as the use of hot drinks, the use of ardent spirits, the use of tobacco and other narcotics; our purpose is to restore the health of our race, by refraining from every unhealthy indulgence in food and in everything else that is pernicious to the laws of life. I am pleased to see a marked improvement throughout our settlements in this respect. It is right for our young people to engage in matrimony, and fill up these valleys of the mountains with a virtuous and healthy people. We ought to take care of our sheep; to raise flax, and other textile materials; make our own clothing, and learn to take care of ourselves, laying up bread, and in all things listening to the counsels of God. Educate our children in every great and moral principle, putting good and sensible reading in their hands. He recommended the *Juvenile Instructor* to parents to put into the hands of their children.

Adjourned to 10 a.m. tomorrow.  
Benediction by Elder Geo. D. Watt.  
Sunday, 8th.

This morning President B. Young, and several of the Twelve, visited the Logan Sunday schools. There are five Sunday schools in Logan. They were all together when they were visited by the President and his friends. The children sang. Elder O. Hyde prayed. President Young addressed them, when the visit was concluded by benediction from Elder Erastus Snow. Elder W. H. Shearman superintends the Sunday schools in Logan. These schools have a library and music teacher. D. B. Lamereaux is the music teacher, and teaches a large class of children twice a week.

At an early hour the bowery was filled, and the entrance ways crowded with Saints anxious to get a glimpse of their illustrious visitors, and to hear the precious things that fell from their lips. I discovered Elder C. C. Rich on the stand this morning. Meeting called to order by President B. Young. Singing. Prayer offered by Elder John Taylor. Elder W. Woodruff said, one half of this people have been gathered from the nations of the earth, the other half came from the heavens, and they are holy, innocent, and good. The Lord has made use of the best material he could get in heaven and on earth to build up his kingdom in the last days. With all the faults of this people called Latter-day Saints, they have more inspiration, more faith, and more union, than any people that has ever lived. God has chosen the weak things of this world to establish his kingdom in these latter times, that he may have all the glory. We are called to become united throughout all the ramifications of this Church. It is the privilege of all the Saints to receive revelation, and live so that they may know the will of God. But no man but one at a time has a right to give a principle or revelation to the Church for its direction and guidance. When God gives a revelation to his people through the President of his Church, if we are living our religion, we shall always possess his Spirit to know that such revelation proceeds from him; and if

we cannot understand, let us seek unto the Lord until we do. What a glorious principle it is that God has given to us to have the privilege of going forth to redeem our friends, and become saviors upon Mount Zion. President B. Young spoke. Logan choir sang a song and chorus, "Hail to Brigham Young." Benediction by Elder A. M. Musser.

2 p.m.

Singing. Prayer offered by Elder O. Pratt. Elder Geo. A. Smith said, the occasion of the administration of the sacrament gives rise to reflections peculiar to themselves—such as, Am I what I profess to be? Am I united with my brethren and sisters at heart, while I stretch out my hand with them and partake of the consecrated bread? We are united in relation to our mode of worship. We have to consider ourselves practically as we are. We are here, and we have got to exist. The Lord says to this Church, let the beauty of your garments be the work of your own hands. I was delighted at Brigham City to see a good article of home-made straw hats worn by the ladies of that city. If 99 out of every 100 of the ladies of Utah wore hats of their own make, the old ones would be out of fashion. He exhorted the Saints to take proper care of sheep, and to raise roots in abundance fit for their use in winter. The one that keeps a few sheep and keeps them well, is always the greatest gainer. Let the people of Cache adopt the policy of living within themselves, and the rest of the Territory take the opposite course and import from abroad all they use, and Cache in five years time would be able to purchase the whole Territory. If the whole Territory will adopt that policy, we can soon be able to purchase the whole State of Missouri, and, if necessary, pay the national debt! It is necessary, as a measure of political economy, to lay up grain against a day of famine. Should this army of locusts be poured down upon us one hundred times more than they have been this year, where will be our bread? When the word of the Lord through the President comes to us on these matters, I need not the thunders of Mount Sinai to convince me that the Lord speaks.

We must sanctify ourselves before the Lord by taking the counsels of his servants, that we may be saved temporally and spiritually, and be prepared to enjoy the glory of the latter days. Singing, "Hard times come again no more."

Elder Erastus Snow said it is over 35 years since he first heard the testimony of the Gospel. After 37 years we are beginning to comprehend the sayings written in the Book of Doctrine and Covenants, "Be patient, for ye are laying the foundation of a great work." The Lord controls in the heavens, and all powers upon the earth

and in hell are subject to him. Happy are we if we understand the whisperings of the Spirit and pay heed to them. The Lord has provided for us this home in the mountains. In the days of our prosperity let us not forget the debt of gratitude we owe to God. Singing, "Mountain Brave." Elder T. B. H. Stenhouse bore his testimony to the truth of "Mormonism." Singing. Elder George Q. Cannon spoke a few minutes, and dismissed the congregation.

The people of Cache will have about one-third of a crop this season.

[TO BE CONTINUED ON PAGE 705.]

## SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

### JACOB, THE BROTHER OF NEPHI.

Nobody can help noticing, by close observation, the striking resemblance between the retirement of Nephi from his prophetic career among his people, and that of Moses. If the great key-holder of the Mosaic dispensation divides the powers previously concentrated in him, and appoints in Joshua a prince and general for the secular part of the government, and in his brother Aaron the spiritual head and High Priest of his people, we see also Nephi, in anointing a king, and leaving his brother Jacob as High Priest, pursuing the same course. The explanation of this step of separation of authority in both cases, may be found in the subsequent history of their respective nations, which these great men certainly must have foreseen in their prophetic minds, and in which either secular interests would have induced many a worldly minded leader to forget that he was also High Priest, or ambition would inspire a royal High Priest to sacrifice the freedom of his people to Pharisaical priestcraft and slavery, under which circumstances the purity of the holy trust confided to their care for the benefit of future generations, would have stood a poor chance indeed.

Henceforth, throughout the whole

historical development of the Book of Mormon, we will have to keep in mind the fact, that only those incidents and scenes of the history of the descendants of Lehi, and his companions, are taken notice of, which took place in the neighborhood of, or that had some relation to the plates or their keepers; other tribes and nations of Nephites and Lamanites, which multiplied themselves rapidly on the American continent, appear only once in a while, in the background as it were, without any direct reference being made to them; the intention being apparently to show only the continued working of God's providence through his Priesthood, from link to link of the great chain, up to Moroni, the seal of that isolate dispensation.

The mission of Jacob, the brother of Nephi and his successor in the ministry, was indicated to him right in the beginning, when he was commissioned by the Lord to preach repentance unto the people, who were being led astray by their rapidly increasing riches and consequent luxury. It is touching to hear his apology and grief for being compelled to speak to them hard words in presence of their women and children, who had come up to the temple to be edified; a ten-



derness which speaks volumes for the Prophet. He is often quoted, by the adversaries of the Book of Mormon, in testimony of the inconsistency of the doctrines of the Latter-day Saints, referring to chap. 2, verse 6, where he reproaches the Nephites for having many wives and concubines, giving it as the word of the Lord, that no man among them should have more than one wife, and condemning, as an abomination before God, the course of David and Solomon, who had done the same. But if these hunters after small game had read a few lines further on, they would have found that the same Prophet, in the same discourse, and on the same subject, adds, that the Lord would command it otherwise, if he should wish to raise up seed unto himself, which has been done, and is precisely the case now in this last dispensation. It appears from the concluding words of the second chapter, that Jacob also wrote a secular history of his people, to which, however, no allusion is made again in any part of the whole translation.

Of the highest interest for us all is his quotation of the beautiful parable of the olive tree and vineyard, as related by the Prophet Zenos to the house of Israel. This happy coincidence brings not only to our know-

ledge a sublime specimen of inspired poetry, but introduces also the ancient Prophet Zenos with a completeness which can sufficiently recompense him for being omitted in the Bible.

The case of Sherem, the sceptic, who, in consequence of his learning, eloquence, and great influence over the people, thought it a small thing to overcome this preacher of the coming Christ, reminds us of Apostolic times, for here, as there, was the offender himself made a warning example to all mockers and triflers with the Spirit of God. If their name be Sherem or Elymas, and the Prophet be Paul or Jacob, or if it happen with other persons, at other times and places, the Lord will always vindicate his own.

Although the teachings of this faithful servant of God had not fallen entirely on barren ground, and he saw a beautiful seed of righteousness growing up among his people, he nevertheless beheld the dark clouds gathering around the horizon towards the evening of his days, which foreshadowed those bloody wars that should come after he had gone. He died, however, in the enjoyment of that peace which the world cannot give nor take away, and the propagation of which had been the aim and purpose of his devoted life.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 2, 1867.

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### THE GIFT OF HEALING.

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"THEY shall lay hands on the sick and they shall recover." This was one of the signs which Christ promised should follow the true believer, and the blessing was richly enjoyed by those who obeyed the Gospel, through the ministrations of his Apostles. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

This gift of healing was not exercised for a display of power, nor to cause wonder and obedience, neither was it manifested to produce faith in un-

believers. It was given as a blessing to those who had believed, and as a reward to those who had obeyed the Gospel. "These signs," said Jesus, "*shall follow them that believe.*" In his own ministrations, when delivering the afflicted from the grasp of disease, and relieving the anguish of the pain-stricken, his declaration was, almost invariably, "thy faith hath made thee whole." We have no account of his doing any wonderful work to make the people believe, but, on the contrary, when he was asked "what sign showest thou," his answer was, "an evil and adulterous generation seeketh after a sign, and no sign shall be given it," &c. We read that when he went into his own country, "he could do there no mighty work, and he marvelled because of their unbelief." It is therefore plainly evident that the gifts of the Gospel are the effects, and not the cause of faith.

When the great apostasy took place, and true faith became almost extinct in the earth, the gift of healing, and the other promised signs, also departed. And when they had entirely disappeared, through unbelief and false creeds, men began to teach that they were no longer needed. So it has been in regard to all the manifestations of God's power which belonged to the true Gospel. Men who professed to have faith in God, finding themselves destitute of the signs of faith, declared they were all done away that they might cover up their own deficiencies. In restoring the Gospel in these latter days, the Lord has made the same promises to his people that he made of old; and when true faith was again kindled in the hearts of men, through hearing the word of the Lord, the fruits of faith began again to be enjoyed, and the signs promised were abundantly manifested.

Among these precious gifts of God to his Saints of the Latter-days, none has been more wonderfully and extensively bestowed than the gift of healing. Thousands upon thousands have been led to praise the God of Israel for the manifestation of his healing power, through the laying on of the hands of his servants. This statement meets with the mockery and scorn of both the religious and the secular teachers of the age, and a smile of incredulity and ridicule curls the lip of the reverend divine, when we testify of the mercy and goodness of our God. But it is, nevertheless, a fact, that the miraculous power of God has been wonderfully displayed in the Church of Jesus Christ of Latter-day Saints. And if accounts of the signs, and miracles, and healings, which have been witnessed by the Elders of this Church, were to be collected and published to the world, they would form volumes of testimony which would cast into the shade the wonders of former days, and far outshine any account on record, not excluding the holy Bible.

But scoffers will say, "if these things are true, why not publish them to the world, and advertise your powers, that your fame may be spread around, and every body be converted to your doctrines. We ask, in reply, why did Jesus when he healed the sick, charge them, saying, "*see thou tellest no man?*" We do not wish people to believe our doctrines because of the miracles which are wrought, but to receive them simply because they are true. And we do not testify of these gifts to set the world seeking after signs, but to show that God is the same, yesterday, to-day, and forever, and that he will manifest his power upon his people in latter, as in former days, according to their faith.

The question might be asked, "do not some of the Latter-day Saints fall sick, and remain so, in spite of the laying on of hands, and if so, does not this

prove the falsity of your pretensions?" To this we reply, it is true that we are subject to the same infirmities as the rest of mankind, and it sometimes happens that the Saints and servants of God are afflicted with disease, and have not sufficient faith to be healed ; but this does not prove that others fail to obtain the blessings which they seek for by the prayer of faith. Paul was compelled to leave Trophimus at Miletum sick, (see 2 Tim. iv, 20,) but that did not prove that "the signs of an Apostle" were not wrought through him, "in signs, and wonders, and mighty deeds." He also had to advise Timothy in regard to his health, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. v, 23.) Scoffers might ask why Paul, if he had so much power, did not relieve Timothy from his "often infirmities."

Sometimes God in his providence sees fit to permit his servants to be afflicted for a season, even as he did his servant Job. What should they do under such circumstances? As the Apostle James says, they should "send for the Elders of the Church, and let them anoint him with oil, and pray over him, and the *prayer of faith* shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." But what if he have not sufficient faith to be healed ; for all are not blest with the same gifts, but the Spirit divideth to every man severally as he will? The Lord says, "And whoso among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not at the hand of an enemy." (Doc. and Cov. page 126.)

The human frame is subject to decay, and it is appointed unto all men once to die ; but it is man's duty to preserve his body in vigor, as long as he can, by observing the laws of life and health, by learning how to understand his own constitution, and what to eat, drink, and avoid, and by taking a wise and judicious course to remove the first symptoms of disease, before his body is prostrated and thrown helpless into the hands of the destroyer. And it is the duty and privilege of all Saints to seek for faith, that they may have power to prevail over pain and affliction, "and it shall come to pass," saith the Lord, "that he that hath faith in me to be healed, and is not appointed unto death, shall be healed ; he who hath faith to see, shall see ; he who hath faith to hear, shall hear ; the lame, who hath faith to leap, shall leap ; and they who have not faith to do these things, but believe in me, have power to become my sons ; and, inasmuch as they break not my laws, thou shalt bear their infirmities." (Doc. and Cov., page 137.)

These promises, which the Lord made through the Prophet Joseph Smith, are true and faithful, as the experience of thousands has verified, and we exhort the Saints of God to seek by faith to obtain these blessings, that they may have joy in the Lord, and be preserved in health to see the rising glory of the great Latter-day kingdom. And we say to the Elders of Israel who are laboring under the disadvantages of a strange and damp climate, and exposure to sudden changes of temperature, in passing from warm rooms into a chilly atmosphere, be prudent and careful, and do not needlessly expose yourselves, nor carelessly cast away your health, neither expect that the Lord will interpose when you have the power to preserve yourselves ; but if sickness should come, then call on the Lord in mighty faith, and he will hear your prayers, and unless he has designed that you shall be afflicted and tried for your good and salvation, he will cause the angel of health to touch you, and



chase from you the power of the destroyer. May the Lord bless all Israel with increased faith, and multiply his gifts and blessings upon them, that they may increase their joy in the Lord, and rejoice in the Holy One of Israel. Amen.

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C O R R E S P O N D E N C E .

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AMERICA.

Great Salt Lake City,  
Sept. 25, 1867.

President F. D. Richards.

Dear Brother,—Your favor of the 27th ult. came to hand two days ago. I am pleased to learn from it of your welfare, and the progress of the work of the Lord in the Mission over which you preside. From the accounts we have received, the missionaries have been greatly prospered on their journey across the Plains and the ocean to their fields of labor. When they left here, the troubles on the Plains were of such a nature that, if we looked at matters as men usually do, it might have been pronounced foolhardy for them to do so; but the Lord has opened the way, and has delivered his servants from every evil which threatened them. Our faith is exercised continually in behalf of our brethren who are on missions, that they may be preserved in purity and health, and be able to return to their homes having accomplished a good work.

By what we have heard of late, we should judge that the work in the British Isles is not very promising, and that the labors of the Elders are not attended with that success which has been usual in former years.

The publication of Mr. Dixon's new work may possibly create an additional interest in our principles in the minds of a great many who, otherwise, could not be reached. Sooner or later those classes which have heretofore desired to ignore the existence of "Mormonism," as it is termed, because of what they considered the lowness of its origin, will have their attention called to the great work of God, and will take sufficient interest therein to investigate its principles and associate with its converts. Before this day comes there will, doubtless, be judgment and calamity poured out upon many of the

nations, and men's hearts will fail them for fear in looking forward to the things which are coming.

The work of God is destined to occupy a higher and more conspicuous position, and every year that passes over our heads, gives it increased importance. When misrule, oppression, and wickedness, with their attendant evils, shall prevail to such an extent that confidence among men will be universally destroyed, then their attention will be directed to the kingdom of God, and to the good and stable government under which its people dwell.

My sons, Brigham, jun., and John W., and Brigham, jun.'s wife, arrived here in good health and spirits last night. They left the emigrant company at Independence Rock, and came on with their own conveyances to Bridger, where they took stage. They have been gladly welcomed home. We sent eight four-mule teams laden with grain and provisions, last week, to meet the emigrants. When they reach them, they will bring back all the folks they can carry.

We had a storm on the 15th and 16th inst., which Brigham, jun., and party found to be very severe. It overtook them at Rocky Ridge. Myself and the brethren who usually travel with me, encountered it coming from Bear Lake Valley to Ogden. We returned here on the 17th inst. We were absent sixteen days, during which time we held twenty-five meetings, and travelled three hundred miles. The meetings were crowded, and the greatest possible interest was manifested in the counsels and instructions given. It was one of the most pleasant trips I ever made, and this was the opinion of the company generally. Peace, contentment, and prosperity prevail throughout the settlements, and the teachings which

were given to the Saints were eminently practical.

We see a visible improvement in our settlements north, and we were all very much struck with the number of children in every settlement. The people are increasing very rapidly.

Of late we have felt led to give considerable instruction to our young people respecting marriage—encouraging them to enter into the bonds of matrimony, and in the absence of a foreign emigration, endeavor to increase our home emigration, which we have, heretofore, found to be far the best, very few ever apostatizing and proving recreant to the truth. \* \* \*

Respecting the publication of the Book of Mormon in the language of Holland, I think it had better not be printed. If the Hollanders can furnish the means, then it might be printed; but if they cannot, it had better remain in manuscript.

With love to yourself and the brethren, in which Presidents Kimball and Wells, and brother Geo. Q. join, and praying the Lord to bless you with every blessing necessary to qualify you for all the duties devolving upon you in your high calling, I remain your brother,

BRIGHAM YOUNG.

#### SWISS, GERMAN, AND ITALIAN MISSION.

Landschlacht, Oct. 7, 1867.

President F. D. Richards.

Dear Brother,—I improve the present opportunity of writing a few lines to you, to let you know how we are getting along in Switzerland. Some time has passed since I wrote to you last, but knowing that brothers Maeser and Ursenbach have written to you occasionally, and given you items of information regarding our travelling, visiting, preaching, &c., I have delayed writing until the present.

You will have seen by the brethren's letters that I have been travelling and visiting in both the French and German parts of this country, and I am still on the move. While visiting the Saints in the various Branches, we have found a very good spirit amongst them, and with few exceptions they are striving to live their religion, and are very anxious to gather to Zion.

We are pleased and cheered to see these good feelings, and also to see that we are gradually increasing in numbers, which, of course, is a source of joy and encouragement to those who are engaged in the great work.

Since the arrival of brothers Maeser and Ursenbach in this Mission, a marked improvement can be seen; not only do we all (Elders and Saints) feel cheered and happy to have them with us, but we are highly edified and much instructed through their teaching, and desire to profit by the same.

Brother Maeser, though on his first trip in Switzerland, is known to a certain extent, by many Saints and others in this portion of the vineyard, by his writings, which are read with a great deal of satisfaction, and are cherished by many lovers of truth. He can speak to the people in their own language, without having to spend some months before being able to converse with them, which makes it more pleasant and advantageous both to himself and the Saints.

Brother Ursenbach is a native of Switzerland, and being also able to speak to a portion of them (those who use the French language), and having travelled some in this country in former years, he is heartily welcomed and much esteemed by all who meet and converse with him. I feel confident that he will accomplish a good work in the French part of this Mission.

We are all enjoying good health, as also brother Hoagland, who is now here, and brother Hugentobler, who is at present in Canton Zurich. We are united in our efforts to spread the truth and warn the people, and we rejoice in our labors continually.

You have seen in brother Maeser's letters, that the cholera has been raging in Canton Zurich, and that many have been swept away by it; but I have not heard of a single case amongst the Saints, although some are living in the affected neighborhood.

I expect to go to Herisau this week, in company with brothers Maeser and Hoagland, and spend next Sunday in that place, after which I shall start towards St. Imier again, and expect to arrive at the latter place about the last of this month, if all goes well.

Many are inquiring if there will be any emigration next year; some are expecting to go, and would be glad to know if they can expect help from Utah or not. If you know anything definite about this matter I would be pleased to learn it, also some kind of an estimate of what the journey will cost from England.

I send this with one written by brother Maeser to-day, he also sends an article for the STAR. Should you write to me shortly after receiving this, you might address to the place which brother Maeser mentions in his letter; but if some days pass before you write to me after receiving these letters, I shall be away from Herisau before I could receive your answer.

Ever praying God to abundantly bless you, and his entire people, and with love to yourself, brothers Penrose, Preston, and all engaged with you in the office, I remain your brother in the Gospel,

JOSEPH S. HORNE.

#### SCANDINAVIAN MISSION.

Copenhagen, Oct. 15, 1867.

President F. D. Richards.

Dear Brother,—We had last Sunday an excellent meeting here in Copenhagen, being for the first time assembled in a hall we have rented in Gøttersgade (the street of the Goths), and whose central situation in the town makes it a convenient gathering place for attending Saints and strangers. Our hall was crowded, and the strangers listened with very great interest to the performances of our choir, and to the testimonies of the speakers, who were sustained by the Spirit of God. In the dedicatory prayer I felt to thank the Lord from my inmost heart for his kind providence, not alone in opening up places of worship for us, but also for the continuance of liberty of conscience and religious freedom granted us in the Danish Constitution, which permit us to worship the true and living God, to preach his Gospel, and to gather Israel. Next to invoking the blessing over the whole household of faith, its leaders, and its members at home and abroad, I felt to pray for the King, the authorities, the lawgivers, and the executors of the laws of the land, that they may be

blessed and wrought upon to maintain the freedom of conscience now existing, that the work of the Lord may prosper for the salvation of all the honest in heart.

My mind was indeed filled with heavenly feelings during the meeting, when I contemplated and dwelt upon the advancement of the great and glorious work of the Lord since its commencement, when those with the keys from Zion opened up the Gospel door for these nations, who have had the privilege of being visited by Apostles, sons of Prophets, and other Elders whose faithful testimonies and warning voices have awakened so many from the lethargy of sin, false traditions, and spiritual darkness, that for ages have held the whole human race in bondage, misery, and degradation.

I therefore exclaim, blessed be the name of Israel's God, and blessed be his servants who, obedient to his calling, have labored, and are indefatigably laboring for the salvation of souls. Yea, may the blessing of God be and abide with President Young, his brethren the Twelve, and every faithful Elder who has borne the heat of the day, and prepared the way for all of us who have, through their administrations, been made partakers of the blessings of the holy Gospel ordinances; may they and everything belonging unto them prosper, and may they live to see Zion fully redeemed, and the kingdom of God established in its glory and greatness.

I thank you for sending us the required MILLENNIAL STARS and JOURNALS, and beg you to send one copy more of each, as I have got one subscriber more. The Valley Elders are very glad and thankful for getting those valuable periodicals.

I also beg you to send me an assortment of our writings (books and pamphlets) in the German language, if you have any on hand, as I, with your permission, wish to try to introduce the Gospel in the Duchies of Schleswig-Holstein. In reading one of our Danish newspapers the other day, I found inserted a publication of which I here give a translation:—

“As the Prussian Constitution is valid from the 1st of October in the



Duchies incorporated in Prussia, and thereby an end is made of the provisional condition that has been prevailing for nearly four years, it will perhaps be interesting to the readers of this paper to be made acquainted with some of the most important stipulations of the Prussian Constitution, especially those that concern the position of the citizens as such. Said Constitution has the following provisions in the 2nd section: All Prussians are alike in law, personal freedom is protected, and none can be withdrawn from the jurisdiction of his legal judge. Property is inviolable. Loss of citizenship, and punishment by confiscation of property, cannot take place. Liberty to emigrate shall only be restricted for persons who have not served their military duty.

*Liberty in religious professions, and to associate as religious societies, and for private and public exercise of worship, is protected.*

The enjoyment of citizenship and civil rights is independent of the religious profession.

Civil marriage will be introduced by a separate law.

Science and its doctrines are free.

For the instruction of the youths, sufficient care is to be taken in the public schools. A separate law is to regulate the whole school system.

Every Prussian has the right of free expression of opinion by speaking, writing, printing, and figurative representation — censure shall not be introduced. All Prussians have the right, without previous permission of the local authorities, to assemble together within doors peaceably and unarmed.

All Prussians have the right to unite in such societies which do not conflict with the criminal law.

The right to petition belongs to every Prussian. The letter secrecy is inviolable. All Prussians are liable to military duty. A military *posse* may only be used to quell riots, in such cases as the law prescribes."

The above stipulations seem to be very liberal, hence I thought it would be very interesting to see or learn if they mean it literally, or if they, as the theologians do, put a private interpretation on the words of the Constitution. No harm, anyhow, in trying. Should like to see the result, as no Elder hitherto has been allowed to promulgate our faith there, or to make proselytes.

Fearing that my communication has grown too lengthy for your perusal, I will conclude with kindest love to yourself and associates, and subscribe myself yours truly in the Gospel,

C. WIDERBORG.

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## SUMMARY OF NEWS.

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**THE UNION PACIFIC RAILROAD.**—The Acting Secretary of the Interior, on the 1st of October, submitted to the President of the United States the report of the Government Commissioners on the thirteenth section of thirty-five miles of the road and telegraph line of the Union Pacific Railroad Company, with the recommendation that the section be accepted. On the same day the President approved the recommendation, and directed the issue to said Company of the bonds and patents for lands due on account of the section, agreeable to law. This section completes the road four hundred and fifty-five miles west from Omaha, Nebraska.

**LOSSES AT SEA.**—The Statistical Committee of Lloyd's have issued a table showing the number of wrecks and casualties for the half-year ending June 30th. The number of casualties to ships was 5,525, to steamers 500. The number of ships missing was 64, of steamers 7. Total number of ships abandoned 228, steamers 5. Of these, 190 were totally lost. The number of collisions to ships is 808, to steamers 147; total, 955. Of these, 85 were sunk. The number of vessels sinking from causes other than collision was 281. The

number of ships stranded was 1,483, of steamers 126. There were three cases of piracy. The number of vessels burnt or on fire was 65 ships and 5 steamers. The number of cases of mutiny, sickness, casualties to crew, and refusing to do duty was 201. There were 11 ships water-logged. Totally lost, 1,072 ships and 37 steamers. 503 crews of ships were saved, and 17 crews of steamers. The number of crews drowned was 29, and the number of lives lost, as far as reported, 687.

Reports from Washington state that fresh negotiations have been entered into for the purchase of the Bay of Samana, Hayti, as a naval station.

Another week has gone by without the re-appearance of the cattle plague. The last case reported was in the week which ended on September 7th, so that there is solid ground for hoping that the disease has been quite exterminated from this kingdom.

It appears that the gold and silver plate at Windsor Castle weighs nearly 30 tons, and that its value may be roughly estimated at £3,000,000. It is secured in stone chambers with vaulted ceilings, which form part of the original buildings, and are thoroughly proof against burglars. Among the plate is a single dish, not of silver gilt, but of solid gold, made by order of George IV., and representing all the orders, both domestic and foreign, which that Sovereign wore or was entitled to wear; it is estimated at £8000.

**CHASSEPOTS.**—The Belgian gunmakers have, it appears, with the characteristic impartiality, been manufacturing Chassepots for the Prussians as well as for the French. A few days ago a number of cases containing Chassepots were expected at the Paris terminus of the Northern Railway. One case too many arrived, and the manufacturer, being informed thereof by telegraph, requested, by telegraph, that it might at once be sent back to Liege. The extra case, however, was detained and opened, and the French papers declare—but without giving any proof on the subject—that the rifles, with necessary ammunition, “were all ready to be forwarded to Prussia.” The Belgian manufacturer can scarcely be punished for supplying the Prussians with arms, unless he had engaged by contract not to do so. But it is said that he will be proceeded against for “fraudulent imitation.” It is to be hoped that no action on this ground will lie against the toymakers of Paris, who are now selling imitation Chassepots in large numbers at the moderate rate of 10*f.* apiece.

**THE OLDEST RELIC OF HUMANITY.**—The oldest remnant of mortality extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of all its archaeological treasures. The lid of the coffin, which contained the royal mummy, was inscribed with the name of the occupant, Pharaoh Mykerinus, who succeeded the heir of the builder of the Great Pyramid, about twenty two centuries before the Christian era. Only think of it; the monarch whose crumbling bones and leathery integuments are now exciting the curiosity and wonder of numerous gazers in London, reigned in Egypt before Abraham was born, and only about two centuries or so after Mizraim, the grandson of old Father Noah, and first of the Pharaohs, had been gathered to his fathers! Why, the tide marks of the deluge would scarce have been obliterated, or the gopher wood of the ark have rotted on Mount Ararat, when this man of the early world lived, moved, and had his being. His flesh and blood were contemporary with the progenitors of the great Patriarch; his bones and shrivelled skin are contemporary with the nineteenth century, before the common era. What a gulf of time is bridged, as it were, by those mouldering relics! Of all the resurrections effected by the archaeologists, that of Pharaoh Mykerinus is undoubtedly the most extraordinary and interesting. When he flourished, “remote antiquity” had just begun.